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Settlements in California

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The National Society of Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity, and unyielding determination. Pioneer Magazine supports the mission of the Society.

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Sons of Utah Pioneers

President's Message

By Kent V. Lott

Settlement of the Intermountain West

As we remember and honor the pioneers, much of our focus is on the trek west from Nauvoo to the valley of the Great Salt Lake. This was a great, historic saga, which deserves our interest and about which much has been documented and written.

Those sturdy people had the goal of reaching the valley so that they could then reestablish their homes, farms, businesses, schools, and churches that they had lost when they had been driven out of Nauvoo, and prior to that, Missouri and Ohio. I would think that there was a great sense of relief and accomplishment when they finally arrived in the valley. I wonder how many felt that this was, indeed, "the place," and that their long and arduous travels were over. But for many it was not the end of the journey. Salt Lake was the place to which they had come, but many were called to move on to other areas in the Intermountain West, to establish new settlements in remote and unsettled locations.

By the fall of 1847, two thousand people had gathered to Salt Lake City; by 1850, the population was fifteen thousand. The city became a temporary outfitting place for a continued journey to new settlements throughout the territory which the Saints called "Deseret." The locations for settlements were determined by scouting parties who traveled over wide areas in Deseret,

all under the direction of Brigham Young. Deseret was three times the size of the present state of Utah. It included all of the present-day state of Utah and areas of Idaho, Wyoming, Colorado, New Mexico, Arizona, California, Nevada, and Oregon. Many settlements were established throughout this territory of Deseret, as well as into Canada and Mexico. Just as missionaries were called to carry the gospel into the world, families were called, as part of their religious duty, to go to these settlements throughout the West.

An excerpt from instructions written by the First Presidency of the Church in 1850 says, "Raise grain and build houses and prepare for the Saints that they may come in flocks, like doves to their windows; and we say: Arise! Ye Saints of the Most High! Rich and poor, and gather to the state of Deseret, bringing your plows and drills, your reapers and gleaners, your threshers and cleaners of the most approved patterns so that one man can do the labor of twenty in the wheat field." Thus, the settlement of the West was a unique effort rivaling the gathering to the West in terms of scope and influence on those of us of subsequent generations. Settlements to which my own pioneer grandfathers and grandmothers went include Grantsville, Provo, Nephi, Lehi, and Willard in Utah, and farther into Oakley and Marshfield in Idaho.

The name of our organization, "the Sons of Utah Pioneers," while appropriate and well established, might well be "the Sons of Deseret."

We are certainly not geographically limited. Millions of us now honor those who went before to settle the valleys of the mountains—some as literal descendants, and many as inheritors of the spirit and faith of the pioneers.

Our organization calls upon our members to expand our influence and membership by inviting friends and family members to join with us in honoring the memory of the pioneers. We have a great heritage that we hope never to forget. We need not have pioneer ancestors to join—just an interest in preserving, honoring, and continuing the faith and courage of those who did so much for each of us. ▣

Below: SUP 2004 National President Kent Lott standing in front of the old grainery in Riverton, the original pioneer tithing yard, where "tithing-in-kind" was brought.



Col





Colonizing the West

By Dale F. Beecher

The colonization movement of the Church began seventeen years before the founding of Salt Lake City. In 1830, the Lord instructed the Church “to bring to pass the gathering of mine elect; . . . they shall be gathered in unto one place upon the face of this land” (D&C 29:7–8). Their new Zion was to be “a land of peace. . . . And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion” (D&C 45:66, 71).

Under the precept defined by these and other revelations, Joseph Smith supervised the founding of more than a dozen settlements in Missouri, Illinois, and eastern Iowa. After being expelled from those places, the refugee Saints, now under the leadership of Brigham Young, planted scores of temporary towns in western Iowa and a few in eastern Nebraska. These were all virtually evacuated by 1853 as the Church moved away from its enemies.

As Brigham Young made his way to the Great Basin, the scope of the colonization program became clear to him: The Saints must occupy an area large enough to accommodate an influx of tens of thousands of Church members. Its borders must reach out

On the morning of 23 July 1847, near the south branch of City Creek, Elder Orson Pratt of the Quorum of the Twelve Apostles offered a prayer of thanks and dedicated the land to the Lord.

The scope of the colonization program became clear: The Saints must occupy an area large enough to accommodate tens of thousands of Church members.



to mountains or deserts to provide a barrier that would keep “gentile” colonies away. The inhabitable areas must be populated as quickly and as densely as possible to lay a valid claim on this vast area. Social and economic systems must be put in place to ensure independence and isolation from the outside world.

The first step was to explore the region. Within four days of his arrival in the Salt Lake Valley, Young had led an exploration of the valley and the adjacent Tooele Valley, noting the fertility of the soil and availability of water. Before the end of the year, expeditions examined prospective settlements in Davis, Weber, Box Elder, and Cache Valleys to the north; Utah Valley to the south; Cedar Valley to the west; and along both northern and southern routes to California.

In 1849, a party explored the Sanpete Valley, and at Chief Wakara’s invitation, settlers were sent there. Later that year, the largest expedition of all spent two winter months reconnoitering central and southwestern Utah. From that time to the end of the settlement period, numerous explorations, some sent by the Church and some by private initiative, surveyed most of western North America, seeking suitable sites for colonization.

The next step was to set up a system of land distribution. Utah was still nominally part of Mexico until March 1848. But with the Mexican War in progress, no one looked at that country’s laws. Even after the land had been annexed to the United States, federal law did not govern the ownership of land in Utah Territory until 1869. Characteristically, Brigham Young stepped in to fill the void. He told the immigrants of 1848:

“No man can ever buy land here, for no one has any land to sell. But every man shall have his land measured out to him, which he must cultivate in order to keep it. Besides, there shall be no private ownership of the streams that come out of the canyons, nor the timber that grows on the hills. These belong to the people.”¹

Community leaders assigned town lots, fields for farming, and pasture lands. Some towns had a “big field,” fenced in common, in which each family had a large garden plot. Since large-scale irrigation was necessary in the



In June 1849, Chief Wakara invited President Brigham Young to send settlers to teach the Utes how to farm and build. Some 224 settlers were called to settle Sanpete Valley and saved the Indians from starvation that first bitter winter. Chief Wakara was baptized the following spring on 13 March 1850.

dry climate, the riparian water rights of common law were replaced by a system wherein “. . . the county court shall have control of all timber, water privileges, or any water course or creek, to grant mill sites, and exercise such powers as in their judgment shall best preserve the timber and subserve the interest of the settlement in the distribution of water for irrigation or other purposes.”²

When Congress finally caught up to the Mormons on these issues, it recognized the wisdom of their system and ratified it. Land assigned to individuals became their personal property. The idea (although not entirely new) of public timber control, with cutting by concession, became the basis of the United States Forest Service policy. The system of water rights evolved into a body of law that is still used throughout the West.

At first the Church organization handled everything; there was no need for statutes or civil government. However, the colony soon needed some type of legal structure to deal with its rapid growth and with the outside world. The ultimate goal was to enter the Union as a state. Young called a constitutional convention in March 1849 that created the “state of Deseret.”

The boundaries of this state circumscribed the entire Great Basin and the Colorado River drainage, with an extension to take in the Pacific coast from San Pedro, just south of Los Angeles, to the Mexican border. This area included nearly all of Utah and Nevada, most of Arizona, nearly a third of California, and parts of Oregon, Idaho, Wyoming, Colorado, and New Mexico. The state of Deseret’s form of government, modeled after that of other states, included the executive, legislative, and judicial branches.

In 1850, the Church’s First Presidency reported: “The General Assembly of Deseret have held an adjourned session, at intervals, through the winter, and transacted much important business, such as dividing the different settlements into Weber, Great Salt Lake, Utah, Sanpete, Yoab, and Tuille counties, and establishing County Courts, with their Judges, Clerks and Sheriffs, and Justices and Constables in the several precincts; also a Supreme Court, to hold its annual sessions at Great Salt Lake City,



Immigrant Saints near Coalville, Utah, ca. 1867.

attended by a State Marshall and Attorney, and instituting a general jurisprudence, so that every case, whether criminal or civil, may be attended to by officers of the State, according to law, justice, and equity, without delay. They have also chartered a State University."³

This government functioned conjointly with the Church organization at all levels, most officials serving in dual capacities. It operated for a year and a half with no other authority than the consent of the residents. Meanwhile, Deseret petitioned to the Union for admission as a state.

But the population was not yet sufficiently large to qualify for statehood. In any case, Congress was not inclined to grant such a huge area—or the status of statehood—to the hated Mormons. Instead, Congress created the Territory of Utah, with much-reduced boundaries and authority. However, U.S. President Millard Fillmore did appoint Brigham Young to be governor and permitted the retention of local bishops as magistrates. This gave the Church some official status, and it was free to continue its colonizing efforts in the region.

The federal appointment also made President Young an Indian agent for the territory. He had already assumed this responsibility, having met with Indian leaders. He had also sent a military campaign to punish a band of Utes that had attacked settlers moving onto their land. While he did not believe in racial equity any more than anyone else of that day, he insisted that relations be paternally friendly and peaceful. In an 1875 letter to leaders in northeastern Arizona, Young states: "We request that in all your conversations and associations with the Lamanites you treat them with kindness and present before them an example which they can imitate with propriety."⁴

The third step in Young's pioneering program was to build an economic system that would free Zion from the need to deal with outside suppliers. Self-sufficiency would help keep out worldly influences. His goal was not to achieve affluence, which he saw as dangerous to the soul and counter-productive to the community, but to develop unity and cooperation among the Saints; his system was designed to that end.⁵

Early elements of the colonial infrastructure were built according to this principle. Farmers paid for the use of their land with work on roads, bridges, dams, and canals. Tradesmen in town paid their "labor tithing" by working in public works factories or construction.

A key effort involved using local resources. Men with skills in mining and smelting were called to start specialized colonies in Iron County, Utah, and in Las Vegas, Nevada. These missionaries did not usually take their families along, and although Irontown and Lead Mission were intended to be permanent industrial towns, most residents stayed only a year or two and did not think to make their homes there. Others were called to take their families and settle permanently in Washington County, Utah, to grow cotton and other warm-weather crops.

In order to establish control over this vast area and to make governmental and economic systems viable, it was necessary to increase the population as fast as possible. A more densely populated Zion would also be better able to nurture a society of Saints. Missionary work greatly expanded in the 1850s, and converts joined the Church by the thousands, especially in Britain, Scandinavia, and Switzerland. Over the next half century, the First Presidency of the Church strongly urged immigration to the new Zion.⁶

They came. The 1880 census shows that two-thirds of Utah residents were born outside the United States. They were told to learn English, to become American citizens as quickly as they could, and to take an active role in civic affairs. They did. Although immigrants tended to settle in groups of their own nationality, holding Church meetings and publishing newspapers in their own languages, the Mormon colonies are among the best examples of the American ethnic and social melting pot.

Since the plan called for colonization, not urbanization, and because conventional wisdom held that hard work on the farm was better for the soul than soft work in town, newcomers were often sent to the smaller settlements. They found that the new towns always included veteran farmers and stockmen who knew what to do. They usually included a bishop or town president who, with his two counselors, administered both civic and ecclesiastical affairs. Of course, each group tried to take along a miller, a weaver, a carpenter, a blacksmith, a fiddler, and interesting orator, and possessors of all the other skills and talents that constitute a successful community.

Sometimes Church members were called by Church leaders to colonize, a few of them unaware of their calling until their names were read out in a meeting. More often, a few were called to lead a group and to recruit the rest of the group. On occasion these leaders were called as temporary missionaries and stayed in the new village only a year or two to get things started. Many times, groups would strike out for promising areas on their own, with no authorization from Church officials beyond a tacit blessing on their enterprise.

On arrival in a valley, the pioneers located a good townsite, nearly always where a large stream issued from the mountains. As other pioneers joined them, the village grew, and satellite hamlets sprang up nearby. Colonization thus spread out unevenly; new settlements were being estab-

The ideal shape of society had been outlined in Joseph Smith's plan for the "City of Zion," wherein all were to live together and work cooperatively. Brigham Young encouraged the Saints to live in small towns and commute out to their farms.





lished at the edge of the frontier, while the existing central settlements were expanding.

Mormons typically did not make their homes on farms or ranches away from town. The ideal shape of society had been outlined in Joseph Smith's plan for the "City of Zion," wherein all were to live together and work cooperatively. Brigham Young based his advice and land distribution policy on that ideal, encouraging the Saints to live in small towns and commute out to their farms.⁷

The rationale for this method of colonizing was reiterated by a later Church Presidency:

In all cases in making new settlements the Saints should be advised to gather together in villages, as has been our custom from the time of our earliest settlement in these mountain valleys. . . . By this means the people can retain their ecclesiastical organizations, have regular meetings of the quorums of the Priesthood and establish and maintain day and Sunday schools, Improvement Associations and Relief Societies; they can also co-operate for the good of all in financial and secular matters, in making ditches, fencing fields, building bridges and other necessary improvements. Further than this they are a mutual protection and source of strength against horse and cattle thieves, land jumpers, etc., and against hostile Indians, should there be any, while their compact organizations give them many advantages of a social and civil character which might be lost, misapplied or frittered away by spreading out so thinly that intercommunication is difficult, dangerous, and inconvenient or expensive.⁸

This grand colonization plan produced a result that corresponds closely to Young's vision. He could not keep the "world" out of Zion or prevent its influences from affecting the Saints; but Mormonism

now occupied its own domain, where it developed its own characteristic society—a community so distinctive that it has been studied as an ethnic group.

Sending gifted people with leadership qualities and other skills out to the settlements might appear to be dispersing talent, reducing the effective pool. In fact, however, it appears that these people brought much more than good management to their scattered villages. Among frontier settlements, Mormons had higher-

than-average educational and cultural activities. Thus, many of these small towns produced individuals who achieved prominence in various fields, including a much-higher-than-average proportion of notable women.⁹

Fifty years of migratory "gathering to Zion" was sufficient to fulfill the purpose. As late as 1897, George Q. Cannon of the Church's First Presidency advised members to come to Utah. However, by this time the rural economy of the region was straining to support so many people who had growing expectations of a modern lifestyle. And the number of members outside the United States was increasing rapidly.

In 1898, President Cannon announced a new policy.¹⁰ Henceforth, Zion would be defined as being wherever the pure in heart meet in the name of the Lord. Members outside the area were counseled to stay where they were and, after the pattern set in the Mormon colonies, build up the Church in their own lands. Immigration decreased thereafter, but hardy pioneers in the younger generation were still able to colonize new lands as they became available. At a declining pace, new Mormon colonizing continued for another thirty years. ▣

This article appears in full in the book Lion of the Lord: Essays on the Life and Service of Brigham Young (172–208), edited by Susan Easton Black and Larry C. Porter (Salt Lake City: Deseret Book, 1995).

Notes

1 Ray Billington, *Westward Expansion: A History of the American Frontier*, 3rd ed. (New York: McMillan, 1967), 542.

2 Ibid., 544.

3 "Third General Epistle of the First Presidency," 12 April 1850, in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols. (Salt Lake City: Bookcraft, 1965–75), 2:45.

4 Brigham Young and Daniel H. Wells to Elders Smith, Ballinger, Allen, and the Brethren encamped on the Little Colorado, 15 July 1875, as quoted in Clark, 2:274.

5 Leonard J. Arrington, *Great Basin Kingdom: An Economic History of the Latter-day Saints, 1830–1900* (Lincoln: University of Nebraska Press, 1966), 26–27.

6 Milton R. Hunter, *Brigham Young the Colonizer* (Salt Lake City: Deseret News Press, 1940), 13.

7 Eugene Campbell, *Establishing Zion: The Mormon Church in the American West* (Salt Lake City: Signature Books, 1988), 58.

8 As quoted in Clark, 2:350–51.

9 From an informal conversation with Professors Leonard Arrington and Robert Bennion, 25 September 1994.

10 *Conference Reports of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, April 1898), 8.

Prayer and Dedication of the Salt Lake Valley, © by Valoy Eaton (2–3). Come, Hear a Prophet's Voice © by Glen Edwards (3). Chief Wakara (4) © Utah State Historical Society. Saints near Coalville, UT © by Intellectual Reserve Inc., courtesy Church Archives (5). Building a Sod Hut at Winter Quarters, by Lynn Fausett © courtesy Daughters of Utah Pioneers (6–7). First Irrigation of Anglo-Saxons in America, by J. Leo Fairbanks, 1933 © by Intellectual Reserve Inc., courtesy Museum of Church History and Art (9).

The S



By Janet Peterson

Brigham Young was a colonizer without equal in the history of America," wrote Wallace Stegner in his book *Mormon Country*. "In a desert that nobody wanted and that was universally considered a fit home only for coyotes and rattlesnakes, he planted in thirty years over three hundred and fifty towns and created the technique and made the surveys for others. One hundred of those towns were colonized in the first ten years. . . . Methodically, as if he were sticking pins in a map, he founded villages at all the strategic points of his empire, and by 1855, eight years after the arrival of the first pioneers, he had virtually taken possession of a territory larger than Texas. He had spread the towns out from Salt Lake City through Salt Lake and Weber Valleys, reached

Easter Planner



When Congress created the Territory of Utah, U.S. President Millard Fillmore appointed Brigham Young as governor and Indian agent for the territory. He had already assumed this responsibility, having frequently met with Indian leaders.

down into Utah Valley, jumped the Wasatch to colonize Sanpete Valley southeast of Salt Lake."¹

Church president and prophet, Brigham Young recognized that the Salt Lake Valley could not support the thousands of Saints making their way across sea and land from Nauvoo, New England, and Europe to the new Zion. Almost as soon as the first plow dug into the desert soil of the Valley, Brigham sent out exploring parties to locate arable land. Moreover, by colonizing land throughout the Utah Territory, the Saints could maintain rights not only to the land but especially to the water, a critical factor in the success of any settlement. Also, the more Mormon colonies there were, the less likely the Saints could be harassed by outsiders as

had been the pattern since the Church was founded.

Unlike non-Mormon settlements outside of Utah that "just happened," where a few homesteaders banded together and a town grew slowly, the Church planned its new settlements. It called leaders for its colonies and developed large settlements rapidly. Members of the Quorum of the Twelve and other proven leaders were sent to various areas to establish Mormon societies, often with a definite specialty defined, such as the "Iron Mission" and "Cotton Mission" in southern Utah. Indeed, most of the Church's efforts in the second half of the nineteenth century were expended in colonizing. ▀

1 Wallace Stegner, *Mormon Country* (New York: Hawthorn Books, 1942), 65.

Outstanding in the list of Anglo-American colony builders are the names of Calvert, Penn, Oglethorpe, Austin and Brigham Young. Calvert founded Maryland on the principle of religious toleration; Penn established his thrifty, peace-loving colony of Pennsylvania; Oglethorpe made a home for English paupers in order to build the buffer colony of Georgia across the Spanish front; Austin founded the republic of Texas and won a 'contest of civilization,' but it is doubtful if any of these men so completely molded his people and their institutions as Brigham Young molded the Mormons, and certainly none of them had a harder struggle with nature and with Neighbors."...

"That magnificent system of Mormon colonization which Brigham Young so wonderfully represented in his life and character, was molded by him; for he was perhaps the greatest colonizer that the world has ever seen. The Mormon founders of Utah were in this respect truly fashioned in his (Brigham's) own likeness and image, by the very genius of their colonizing, state-founding religion. In their lifetime they had built up between three and four hundred cities and settlements."

—Hubert Howe Bancroft, *History of Utah, 1540–1886* (Las Vegas: Nevada Publications, 1982).

"The gathering of mine

By Leonard J. Arrington

When the Latter-day Saint pioneers arrived in the Salt Lake Valley in July 1847, they divided themselves into small groups or "brigades." One group went to the mountains to secure timber for building cabins. Another built bridges across streams. Another plowed and planted crops. Still another brigade went to southern California and to Fort Hall in Idaho to secure seeds, fruit, fruit trees, and cattle.

But the largest brigade commenced a systematic program of exploration, beginning with the Salt Lake Valley and then proceeding to Tooele Valley to the west, Weber and Ogden valleys to the north, Utah Valley to the south, and other nearby areas.

1848: WITHIN UTAH

The settlement process took place in five stages. The first colony out of Great Salt Lake City, as they called it at the time, was ten miles south in what is now Cottonwood and Holladay. In 1848 a group of 250 migrants from Mississippi, including 40 black servants, located on farms there. Within two years, the irrigable land in the remainder of the Salt Lake Valley and contiguous valleys was occupied. About 20,000 Latter-day Saints had settled in Tooele and Grantsville, Davis and Box Elder counties, Weber and Ogden Valleys, Utah Valley Sanpete Valley, and Parowan and Harmony in southern Utah.

1850: NEVADA, THE "MORMON CORRIDOR," AND PARTS OF IDAHO

The second stage of settlement, occurring in the early 1850s, was the colonization of western Nevada, southern California, and northern Idaho. Early in 1849, a group of 15 Latter-day Saints joined a company of non-Mormons traveling westward to Humboldt Springs, the Sierra Nevada, and northern California. Upon reaching Carson Valley, near the California border, seven of the Saints decided to remain and establish a supply station. By the

Right: Immigration of the Saints by C.C.A. Christensen, 1878, depicts the arrival of an immigrant group in the 1860s. In the background is a wagon with a brass band, frequently used to usher a pioneer wagon train from the mouth of Emigration Canyon to the center of Salt Lake City. Courtesy Daughters of Utah Pioneers.



elect . . . ”

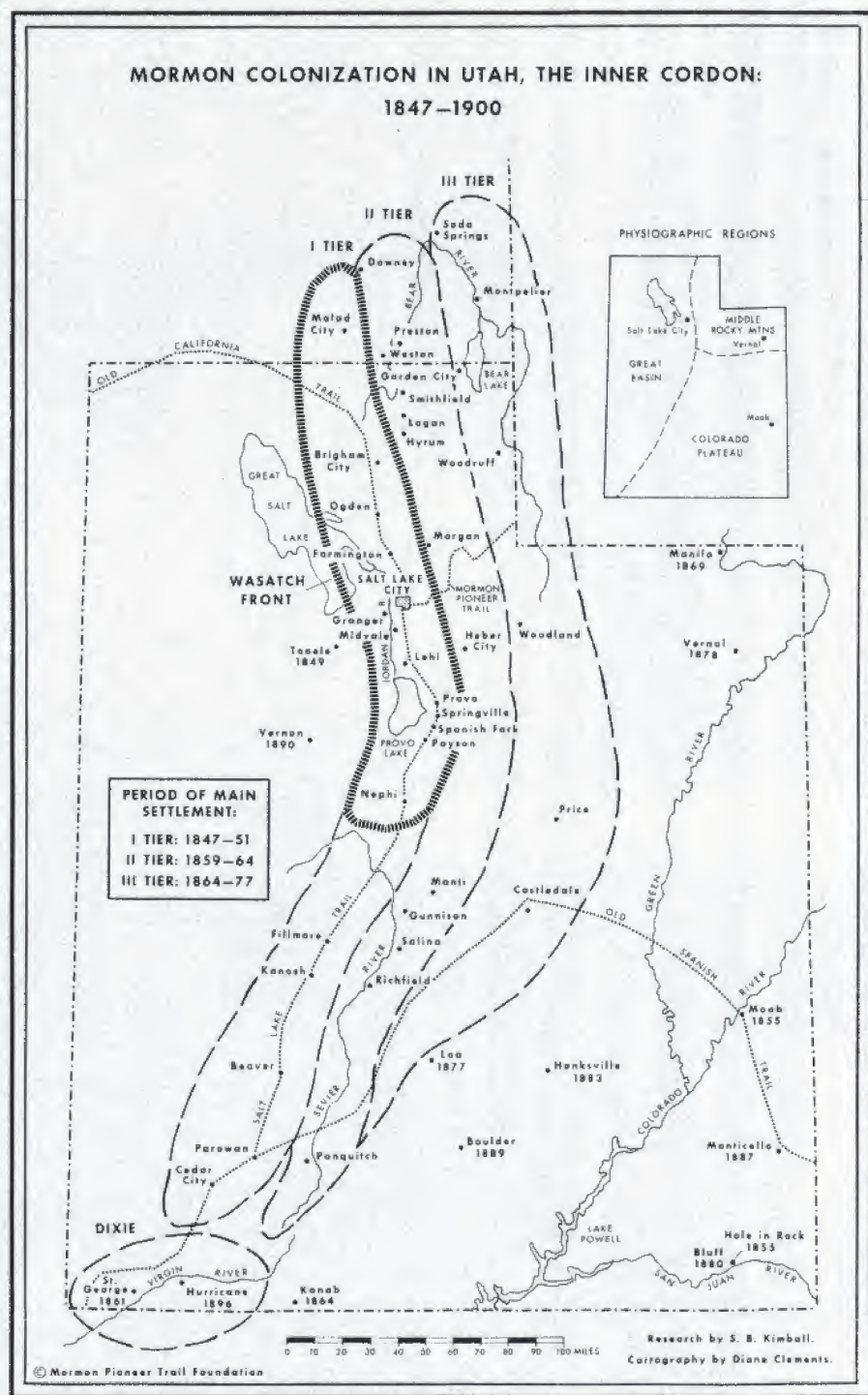


mid-1850s the Mormon station at Carson was an officially supported and strategic colony in the Latter-day Saint network around the Great Basin.

Meanwhile, the Saints were locating a whole string of settlements stretching south from Salt Lake City to San Pedro and San Diego, California, in a geo-political plan called the "Mormon Corridor." The first in the chain was in Utah Valley, where Provo is located; three thousand people lived there in 1852. Ephraim, Manti, and other towns were located farther south in Sanpete Valley. Parowan was established in the Little Salt Lake Valley in 1851.

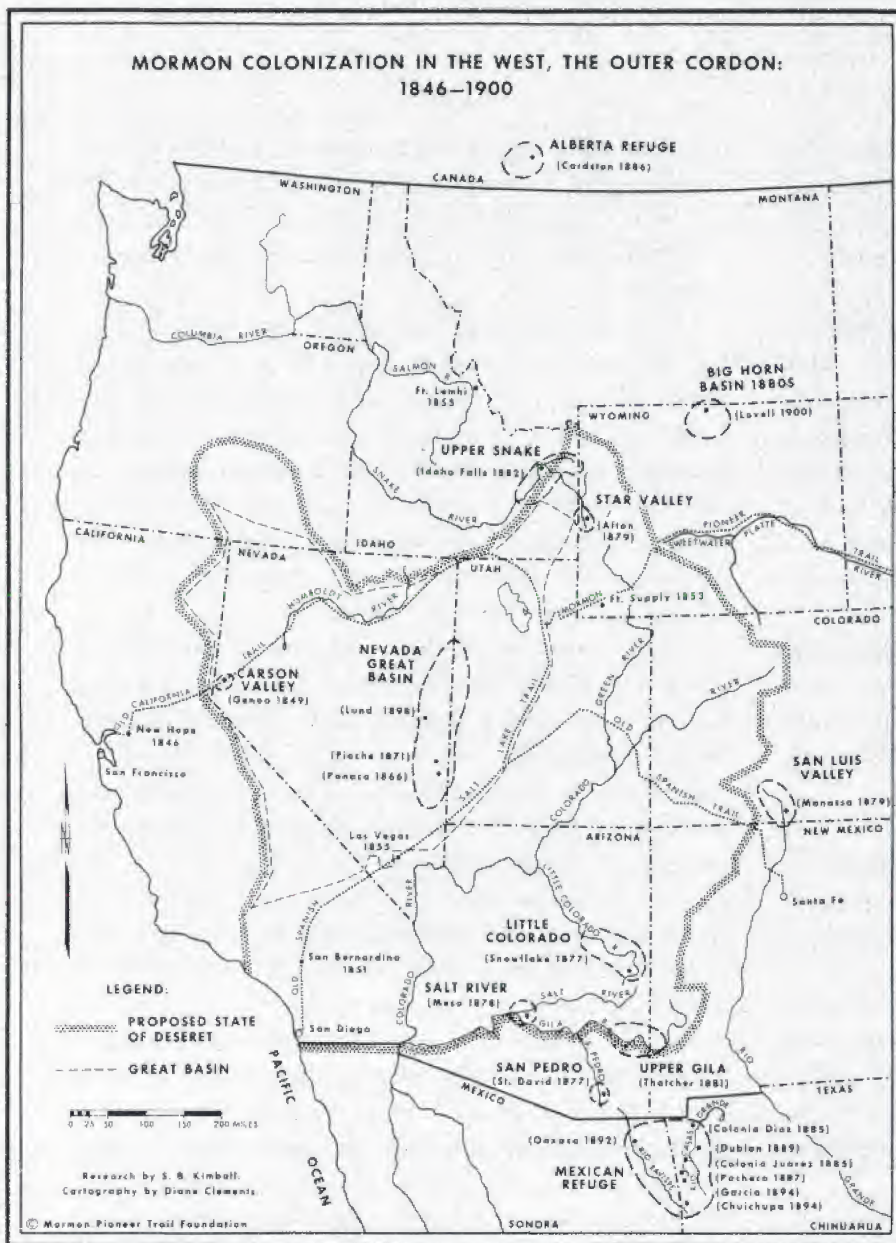
The line of new settlements stretched on to Las Vegas, now Nevada, where a colony was established in 1855 to work with the Indians in the region, to mine lead, and to raise semitropical agricultural products. Farther on, a colony was established at San Bernardino, California. The reasons for the settlement are given in President Brigham Young's official journal: to continue the chain of settlements from Salt Lake City to the Pacific; to provide a mail station; to cultivate olives, grapes, sugar cane, cotton, and other such desirable products; and, in President Young's words, "to plant the standard of salvation in every country and kingdom, city and village, on the Pacific and the world over, as fast as God should give the ability."¹ Some 450 Church members from the Salt Lake Valley arrived in 1851, and by 1855 there were about 1,500 inhabitants. Their butter, cheese, eggs, and flour were sold throughout southern California, as also was a large supply of lumber which they secured from the San Bernardino Mountains.

The Idaho colony was founded in



The **Inner Cordon** extends out from the edges of the Salt Lake Valley, with the first band, along the Wasatch Front, extending south down the Old Spanish and Salt Lake trails to Cedar City. Beyond Utah, the line of colonies reached to San Diego, through the famous Mormon Corridor. The second settlement strip consisted primarily of a fertile valley chain lying east of the mountains (the boundary of the first strip) and was colonized in the early 1860s. The third strip, including most of the remaining areas in the middle Rocky Mountain region and the Colorado Basin, was colonized into the 1870s. These three areas account for 75 percent of all colonies established in Utah.*

**MORMON COLONIZATION IN THE WEST, THE OUTER CORDON:
1846-1900**



The Outer Cordon: the original purpose of the colonies was to secure the borders of the State of Deseret (never officially recognized) which extended from the crest of the Sierras to the continental divide, and from Mexico to Oregon. Within this huge area were three main settlement areas: One consisting of Star Valley, Wyoming; Carson Valley, Nevada; and the Nevada Great Basin. The second was along the Little Colorado, the Upper Gila, and the Salt rivers in Arizona. The third was the cities of San Bernardino, California, and Las Vegas, Nevada. Beyond the State of Deseret other colonies included the Big Horn Basin, Wyoming; the San Luis Valley, Colorado; the Upper Snake River, Idaho; and the San Pedro River, Arizona. Because of severe polygamist prosecutions during the 1880s, two foreign colonies were also founded: the Alberta Refuge, around Cardston, Canada; and the Mexican Refuge, consisting of seven colonies. **

Notes

* Stanley B. Kimball, "A Forgotten Trail and Mormon Settlements," *Ensign* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, February 1980), 34.

** Ibid., 35.

1855, when a company of men went to the Lemhi Range of mountains near present-day Salmon. This was then Oregon Territory. The purpose of the settlement was to make friends with the Bannock, Shoshone, and Snake Indians. The men erected a fort, built homes and a blacksmith shop, and planted and fenced several acres of land. The settlement was a success, at least temporarily, and other settlers from Utah arrived. When President Young visited the settlement in 1857, everything seemed to be going well. But the next year a large party of Bannock and Shoshone, some of whom had previously been friendly, attacked the settlers, drove off most of their stock, and killed some of the men. The colony was abandoned.

The second Mormon experience into present-day Idaho began three years later as part of the settlement of the irrigable places in Cache Valley. . . . An experimental colony was established at Wellsville in 1856. In 1858 there was an influx of additional settlers, particularly Latter-day Saints originally from the Southern states who had returned from San Bernardino. Their success attracted others, and Franklin, Idaho, was settled under the direction of Preston Thomas, a former Texan, in 1860. This was the first permanent Anglo-Saxon settlement in what is now Idaho. As time went on, the Saints spread up into Preston and other places in Oneida and Franklin counties.

Three years later, when Idaho was made a territory, 40 families established a settlement at Paris, in Bear Lake Valley, under the direction of Charles C. Rich, a Latter-day Saint apostle, militia general and frontiersman. This picturesque region had been the site of a fur-trapper rendezvous in

the late 1820s. The success in colonizing Cache Valley had given Church leaders confidence that Bear Lake could be settled successfully. The Bear Lake colony was strengthened by additional families in the years that followed—16 villages were settled.

In all, some 96 colonies or settlements, including the 27 along the Mormon Corridor to California, were founded by the Saints during the first ten years after they came into the Great Salt Lake Valley in 1847. The pattern was one of directed settlements—that is, the colonization was a community effort directed by Church authorities rather than the result of spontaneous and independent movement of individuals: First, there was preliminary exploration by companies appointed, equipped, and supported by the central Church; second, colonizing companies were expected to pattern new community institutions after those of Salt Lake City, which were in turn patterned after those of Nauvoo, Illinois, and Jackson County, Missouri.

1870s: SURROUNDING AREAS IN THE WEST

The third wave of Latter-day Saint colonization took place in the 1870s when the Saints swarmed into southern and eastern Idaho, southwestern Wyoming, southern Colorado, and northern and central Arizona. While this colonization was not called or directed in the same sense as in the 1850s, it was encouraged and supported and assisted by the central Church. In most instances the colonies were supervised and assisted by local wards and stakes located near the area being settled.

The Latter-day Saint movement into Idaho was a direct result of a new railroad from Ogden, Utah, north to Montana. The Utah Northern Railroad, financed by Eastern interests but with Cache Valley Saints doing most of the labor, was completed from Ogden to Franklin in 1874. It was extended on through the upper Snake River Valley in 1878 and succeeding years. As the railroad pushed north, settlements followed. More than a dozen different villages or communities were settled in the next few years, including Rexburg, Parker, Menan, Lewisville, and Teton. In general this settlement was relatively well organized, under the direction of William B. Preston, the ecclesiastical leader in Cache Valley. Preston's instructions from Church headquarters in Salt Lake City were to settle the Saints in villages, just as was the pattern in Utah.

The Church instructions included the following admonition:

"Care must be taken that the interests of the Indians on their reservations, water claims or otherwise are not

interfered with; but they must be guarded and protected in all their rights as is the white man. In all cases, a friendly and brotherly disposition should be nourished towards the Lamanites who will be our friends if we do not repulse them."²

The movement into Star Valley, Wyoming, was similar, and was accomplished primarily by Cache Valley Saints. Eleven communities were founded in the late 1870s and early 1880s. Another movement at the same time resulted in the founding of a cluster of colonies in San Luis Valley in southwestern Colorado. Most of the early residents there were migrants from Mississippi who, after their conversion to the gospel, wished to locate somewhere in the Mountain West.

The movement into Nevada began in 1864 when a group was called from southern Utah to settle Meadow Valley in east central Nevada. But in the years that followed, group after group went to southern Nevada to settle about a dozen communities to grow cotton and semitropical products, and to supply provisions for travelers on the Spanish Trail toward California.

But the largest and most important movement of the 1870s and early 1880s was directed toward Arizona. The Mormon Battalion had passed through that country on its memorable march in 1846 from the Missouri River to the Pacific Coast. After four settlements had been founded in 1876 on the Little Colorado River, other settlements were soon founded on the Gila and Salt rivers. Despite their hard lot initially, these settlers eventually began to prosper, and they provided the foundation for the community of Latter-day Saints in Arizona which now numbers about 200,000. The Udalls, Eyrings, Ellsworths, and Kimballs are all products of this heritage.

The formula inherent in the success of the Latter-day Saint colonization of the Old West was the counsel of President Brigham Young: The way to achieve success as a person, as a family, as a community, as a nation was to work hard, plan well, and trust in God. ▀

This article appears in full in the Ensign "Colonizing the Great Basin," (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, February 1980), 18.

Notes

- 1 Manuscript history of Brigham Young, 20 March 1851.
- 2 John Taylor and Joseph F. Smith to William B. Preston and Counselors, 26 December 1882, First Presidency Letter Press Copybooks, Vol. 6, Church History Department Archives.

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Guest Editorial

By Mary A. Johnson

President International Society Daughters of Utah Pioneers

It was the summer of 1965 when I first drove into this peaceful community with its tree-lined streets, this community called Farmington. It was easy to see where it got its name, since it seemed every vacant lot had a garden with a plentiful supply of vegetables and many fruit orchards with either blossoms or fruit on the branches. We were headed to Lagoon to spend the afternoon, but I was so taken with this beautiful town that I said, "I think I could live in a place like this." Little did I know that in one year we would move to Farmington and make it our home for the next thirty-seven years.

Farmington, formerly called North Cottonwood, was one of the first settling places for the pioneers as they began to move out from Salt Lake City. They spread out so they could have room in which to farm and to have cattle and other farm animals. Farmington was a place where they could build big homes and raise big families.

Hector Caleb Haight is recognized as the founding father of Farmington even though he farmed an area that later became part of Kaysville. He built a home at Blooming Grove that straddled Haight Creek. He also built a large two-story home in downtown Farmington that served not only as his home, but as a hotel for travelers. The hotel (a private home now) is still located in town close to the old rock church.

Some of the other men who were early settlers in Farmington were Allen Burke, William O.

Smith, Daniel A. Miller, Thomas Grover, and Daniel C. Davis. Davis Creek, Davis Canyon, and Davis County were all named for Captain Daniel C. Davis, who had been an officer in the Mormon Battalion before settling in Farmington. John W. Hess—who had also been a member of the Mormon Battalion and in the same company as Captain Davis—also made Farmington his home. He left a numerous posterity, many of whom are still prominent people in Davis County today.

A mud wall was built around part of Farmington to protect the people from the Indians and intruders who came through the area. It was built in an L shape and covered about 2.6 miles. The building of the wall also provided work for those who needed it.

In 1849, the Rock Grist Mill was built by the Willard Richards family. In later years it became the well-known Heidelberg Restaurant and was also used for receptions. It was one of the important landmarks in Farmington. Another important landmark in Farmington, and one that is still enjoyed by throngs of people in the summer, is Lagoon. It is not in the spot where it began, but because it is parallel to I-15 there is easy access to it and its parking lots are filled to capacity during the summer months. And, of course, Farmington is the Davis County seat, so the courthouse is in a central location. It has been rebuilt several times and is now a stately building where much county government work and activity is carried on. The educational buildings for the Davis County

School Board are also located in Farmington. These buildings and what takes place inside them add to the culture and beauty of the city. Another historical spot is Farmington Canyon, with its picturesque road full of twists and turns, and its creek bubbling and foaming in the spring and summer. It is a favorite spot for hiking and family picnics.

The first DUP camp organized away from the central areas of Salt Lake City was the Aurelia Rogers Camp in Farmington. Today there are six camps in Farmington, and they own and care for a wonderful collection of pioneer photos and artifacts in the pioneer cabin that was built and lived in by Charles Penrose, a noted early pioneer and LDS church leader. The cabin is located behind the old rock chapel on Main Street, and the daughters who invite you to visit the cabin also like to show the mural of the first primary which sweeps one end of the small chapel in this historic building.

While the population continues to soar and the housing areas continue to reach toward the Great Salt Lake on the west and the hillsides on the east, Farmington remains a quiet, peaceful community. Those who live there claim it is the best place to live in the state of Utah. They say it's a little bit of heaven. ▀

Notes

Information for this article came from *Antelope Island* and *My Farmington*, publications of Daughters of Utah Pioneers.

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6



The First Mormon Settlements in

California

By Susan Easton Black

Elder Parley P. Pratt wrote to Samuel Brannan¹ on 8 November 1845, "I enclose to you a letter of instruction from the Apostles, authorizing you to lead the group of Saints in its exodus from New York City and the Atlantic seaboard."² The exodus and the ocean voyage that followed is without parallel in religious history. The journey of 178 days aboard the ship *Brooklyn*³ was the longest journey ever undertaken by religious zealots in search of new environs.⁴ It is the new home they founded—the earliest Mormon settlements in California—that captures our interest, for they reveal the atypical in Mormon western settlements: failed hope, loss of faith, greed, and disappointment.

The *Brooklyn* docked on 31 July 1846 at the Yerba Buena Harbor, today known as San Francisco Harbor. As passengers were welcomed by a United States officer declaring, "Ladies and Gentlemen, I have the honor to inform you that you are in the United States of America," three hearty cheers pierced the air. With hopes bright, the immigrants disembarked on

California's soil to seek their fortune and establish a permanent settlement. Tents and an old adobe Spanish barrack provided temporary shelter that sufficed for a time.⁵ However, Mormon immigrants wanted more—a home of their own, a planned community, even a settlement called "New Hope."

To assure that their wants would be realized, Mormons had carried aboard ship much cargo for the new community. One passerby saw the ship being unloaded and stated: "It seemed as if, like the ark of Noah, it contained a representative for every mortal thing the mind of man has ever conceived."⁶ Tools, dry goods, groceries, hardware, and even a printing press had been brought across two oceans. Mormon leader Samuel Brannan believed that all such goods and more would be needed as his people prepared a place of refuge for Brigham Young's overland migrating Saints. Under the firm name of "Samuel Brannan and Company" preparations began.



BUILDING NEW HOPE

Knowing that all communal funds were carefully placed in the "Samuel Brannan and Company," Brannan felt confident in beginning his search for the right locale for his people and those who would surely join them. His quest for a new Nauvoo, coupled with a crude map belonging to trapper Ezekiel Merritt, led him to the headwaters of the majestic San Joaquin River. Merritt had spoken of the beauty of that area, but it was not until Brannan reached the juncture of the Stanislaus River that he saw "... a land of breathtaking natural beauty, boundless level acres, and a climate which rivaled Italy. Its soil, the old trapper assured him, was deep, it had wild game in plenteous abundance, and more important, it possessed a natural waterway to a seaport site on the bay. A more perfect setting could scarcely be imagined."⁷

Thrilled at his discovery, the Mormon leader named the area New Hope and made plans to establish the first Mormon community in California.

Brannan returned to his people in San Francisco and spoke of the wonders he had seen. Encouraged by his words, twenty men sailed up the San Joaquin River on the *Comet*, an old whaling vessel, to reach the designated site and begin the planned community.⁸ Under the leadership of William Stout, men planted crops in the area in preparation for the influx of Mormons living in temporary abodes in San Francisco. For a time, New Hope was a beehive of activity. Quartus Sparks was dispatched to Livermore to purchase a yoke of oxen and needed farming equipment. Others made trips up river to transport small equipment and seed. Everyone seemed in good spirits.

On 1 January 1847 Brannan wrote to the "Saints in England and America":

"Beloved Brethren: We have commenced a settlement on the River Joaquin, a large and beautiful stream emptying into the Bay of San Francisco; but the families of the company are wintering in this place, where they find plenty of employment, and houses to live in; and about twenty of our number are up at the new settlement, which we call New Hope, plowing and putting in wheat



Samuel Brannan was convinced that Brigham's overland migrating Mormons would settle in the fertile valleys of California and that New Hope would become a significant agricultural community.

and other crops, and making preparations to move their families up in the spring, where they hope to meet the main body by land sometime during the coming season."⁹

Brannan was convinced that Brigham's overland migrating Mormons would settle in the fertile valleys of California and that New Hope would become a significant agricultural community. He envisioned it as a haven of peace and security for thousands of Mormon faithful, perhaps even the New Jerusalem.

BRIGHAM'S PRONOUNCEMENT

Brannan seemed pleased with the erection of a log house and the R. H. Peckham sawmill in New Hope.¹⁰ Seeing men fence large tracts of land with oak logs brought added satisfaction. This prosperous beginning to the community continued week after week, bringing with it much joy to the Mormon leader. Soon three log houses were built and construction of a gristmill was moving forward. Eighty acres were fenced and planted in wheat, vegetables, and redtop (a forage crop). Then came the unexpected. Settler John Horner perhaps said it best: "[The planting was] late in the season, and the grasshoppers numerous, we got only experience from this venture."¹¹

This was not, however, the only problem faced at New Hope. Leader William Stout claimed for himself the first built log cabin and all acreage that had been tilled or improved in any way. Settlers balked at his claim. Brannan solved the problem. Without much fanfare, he expelled Stout from the community¹² and put William Glover in his place.¹³ Confident of Glover's leadership abilities, Brannan left California in hopes of intercepting Brigham Young on the Plains and informing him of the paradise awaiting all Mormons at New Hope, California.

Brannan expected Brigham Young to embrace his California alternative as the permanent resting place for Mormons. After all, what did the barren desert of the Salt Lake Valley have to offer? Surprisingly, at least to Brannan, Brigham rejected New Hope as the gathering place for the Mormon faithful. "Let us go to California,

and we cannot stay there over five years; but let us stay in the mountains, and we can raise our own potatoes and eat them; and I calculate to stay here," said Brigham.¹⁴ Brannan was disappointed and returned to California with the news.

"You can imagine our disappointment," said William Glover, leader of the New Hope community. But ever obedient to Brigham Young, "the company [meaning those in New Hope] was broken up as many Saints began making preparations for going to the mountains." As for their labor in New Hope, it appears that none prospered except "Samuel Brannan and Company." Glover wrote of Brannan's prosperity: "The land, the oxen, the crop, the houses, tools, and launch, all went into Brannan's hands, and the Company that did the work never got anything."¹⁵ New Hope was abandoned.¹⁶

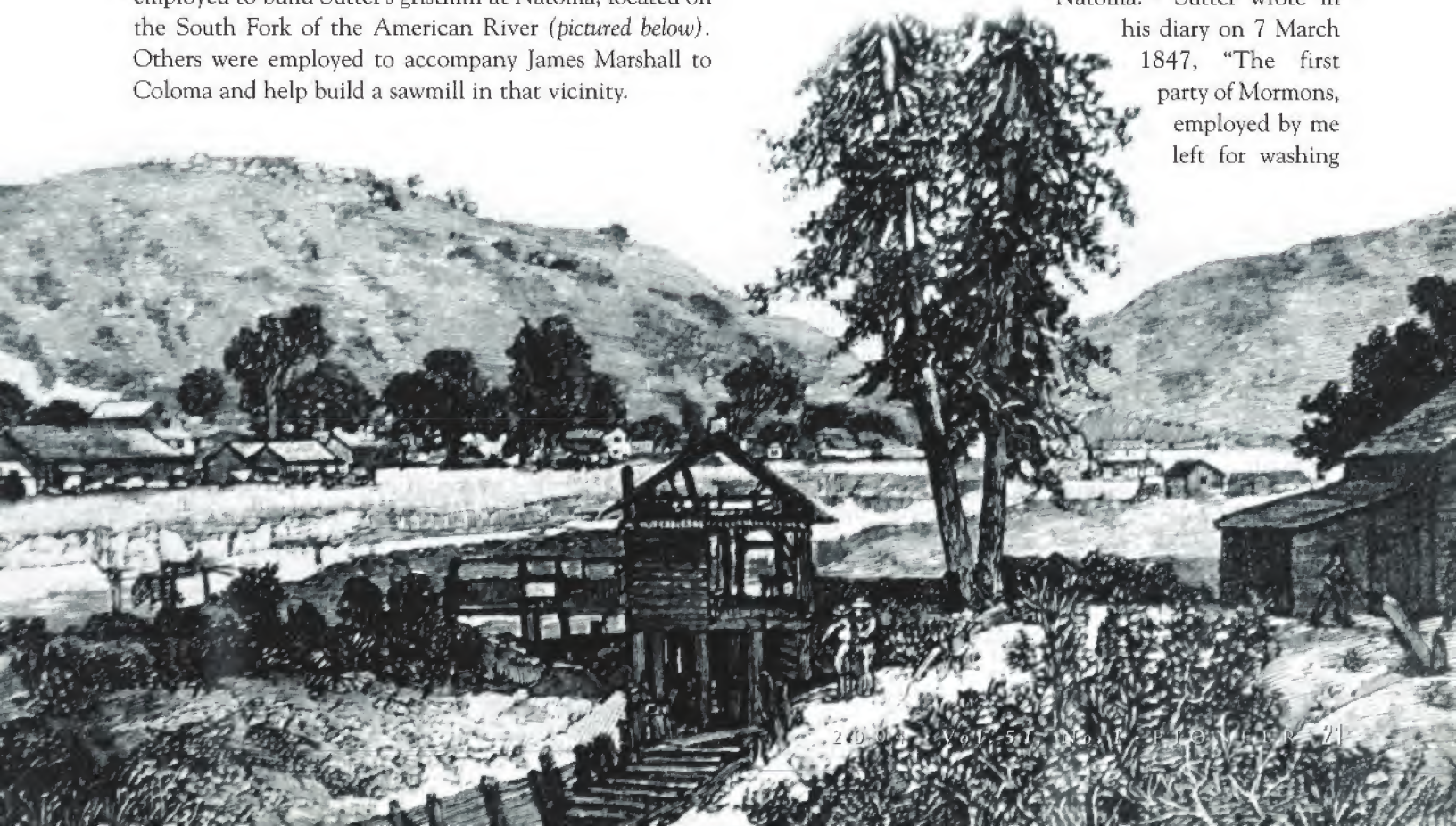
GOLD AT NATOMA

Several Mormons ventured toward the Salt Lake Valley in hopes of joining Brigham Young and the overland Saints, but not all. Some remained in California after receiving Brigham Young's directive to not come to the Salt Lake Valley without adequate resources for the winter. Of those who stayed in Northern California, many accepted employment with Captain John Sutter. Some were employed to build Sutter's gristmill at Natoma, located on the South Fork of the American River (*pictured below*). Others were employed to accompany James Marshall to Coloma and help build a sawmill in that vicinity.

Of these two locales, it was Natoma (named for a Native American tribe that had once prospered in the area) that had the distinction of being the second Mormon settlement in California. At this settlement, Brannan built a store/boarding house. He also placed William Stout in charge of the settlement. This appointment reveals that the ills of Stout, apparent in the New Hope settlement, were forgotten, if not resolved. Most historians believe that under Stout's leadership, Natoma would have amounted to only an obscure chapter in Mormon history if James Marshall had not discovered gold in a mill race on 24 January 1848. That discovery changed the face of small settlements along the American River, including Natoma.

Excited Mormons searched for gold with "jack, butcher, and table knives, the search was made in the crevices, after stripping the soil from the bedrock with pick and shovel."¹⁷ Gold was found up and down the river. Almost overnight, sleepy communities like Natoma became boomtowns for Mormon miners and Gentile prospectors alike. Hotels, dry-goods stores, general merchandise stores, blacksmith shops, butcher shops, bakeries, and saloons besides cabins and dugouts soon dotted riverbanks.¹⁸ Nearly three hundred Mormon miners staked out claims, leaving Sutter to build his own grist mill at Natoma.¹⁹

Sutter wrote in his diary on 7 March 1847, "The first party of Mormons, employed by me left for washing





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 B—U. S. Transports Ships, "Loo Choo," "Susan Drew," and "Thomas H. Perkins." They bought the 1st Regiment of New York Vols., Col. J. D. Stevenson commanding.
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 1—Custom House.
 2—Calaboose.
 3—School House.
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 5—City Hotel owned by Wm. A. Leidesdorff.
 6—Portsmouth Hotel.
 7—Wm. H. Davis' Store.
 8—Howard & Mellus Store. The old Hudson Bay Co's building.
 9—W. A. Leidesdorff's Warehouse.
 10—Samuel Brannan's Residence.
 11—W. A. Leidesdorff's Cottage.
 12—First Residence of the Russ family.

VIEW OF SAN FRANCISCO, FORMERLY YERBA BUENA BEFORE THE DISCOVERY OF GOLD

WE THE UNDERSIGNED HEREBY CERTIFY THAT THIS PICTURE IS A FAITHFUL AND ACCURATE REPRESENTATION OF SAN FRANCISCO AS IT REALLY WAS.

J. D. Stevenson
 COMMANDING IN CHIEF OF N.Y. VOLS. IN THE WAR WITH MEXICO

Gen. M. G. Vallejo

George



1846-7
 APPEARED IN MARCH 1847
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13—John Sullivan's Residence.	27—Gen. M. G. Vallejo's building.	31—Doctor E. E. Jones' Residence.
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15—Juan C. Davis' do.	29—Mill.	33—Los Pechos de la Choca.
16—G. Reynolds' do.	30—Capt. John Paty's Adobe building.	34—Lone Mountain.
17—A. J. Ellis Boarding House.		35—Sill's Blacksmith Shop.
18—Fitch & McKurley's building.		→ Trail to Presidio.
19—Capt. Vioget's Residence.		→ Trail to Mission Dolores.
20—John Fuller's Residence.		
21—Jesus Noe's do.		
22—Juan N. Padilla's do.		
23—A. A. Andrew's do.		
24—Capt. Antonio Ortega's Residence.		
25—Francisco Caceres's Residence.		
26—Capt. Wm. Hinckley's do.		

Capt. W. P. Downey
 A CONTINUOUS RESIDENT SINCE 1845

and digging Gold and very soon all followed, and left me only the sick and the lame behind. And at this time I could say that every body left me from the Clerk to the Cook. The same thing was in every branch of business which I carried on at the time. I began to harvest my wheat, while others were digging and washing Gold, but even the Indians could not be kept longer at work."

Natoma, like other gold rush towns along the American River, prospered.²⁰ However, in 1856 a fire swept through the community, burning houses and business in its wake. The town was never rebuilt.

CONCLUSION

The fire led some Mormon miners to pack up their gold and bid farewell to California. Loved ones in the Rockies beckoned to them. Most of the Mormons who had panned for gold in the American River, like Brannan himself, remained in California and stripped themselves of their religious practices. Elder Parley P. Pratt lamented such actions and attributed their poor decisions to the leadership and influence of Samuel Brannan. If Brannan had not been the leader of Mormons in California, Pratt was convinced "it would have saved the church much loss and, perhaps, saved some souls which were corrupted in California and led astray and plundered by him."²¹ Brannans' own life reveals a saga of riches to rags. ▣

Notes

1 In 1819 Samuel Brannan, a native of Saco, Maine, was born. By 1845 he had joined the Mormon faith and had published in the *New York Messenger* and the *Prophet*.

2 Letter of Parley P. Pratt to Samuel Brannan as cited in Leo J. Muir, *A Century of Mormon Activities in California*. 2 vols. (Salt Lake City: Deseret News Press, 1952), 1:30.

3 The *Brooklyn* was described in the *Times and Seasons* as "nearly new," a first class ship. However, passenger Augusta Joyce Crocheron wrote that the ship was "old and showed unmistakable signs of weakness and decay." *Journal of Augusta Crocheron*.

4 Columbus set sail on 3 August 1492 in three ships. He landed 12 October 1492, after a journey of 71 days. The Pilgrims began their voyage on 5 August 1620 and landed on 21 December 1620, a journey of 149 days.

5 According to California's eminent historian Hubert H. Bancroft, "San Francisco became for a time very largely a Mormon town." Hubert H. Bancroft, *History of California* (San Francisco: The History Company, 1886), 5:551.

6 Joseph T. Downey, *Filings from an Old Saw*, Fred Blackburn Rogers, ed. (San Francisco: John Howell, 1956), 47.

7 Captain Fremont referred to the area as "scenic as Switzerland, balmy as Italy, and fertile as the Nile Delta." Annaleone D. Patton, *California Mormons by Sail and Trail* (Salt Lake City: Deseret Book, 1961), 21. The site of New Hope, the Mormon farm, was on the north bank of the Stanislaus River about a mile and a half from the junction of the Stanislaus and the San Joaquin rivers. Stanislaus City now occupies the old site. *San Jose*

Pioneer, 25 June 1877, as cited in Richard O. Cowan and William E. Homer, *California Saints: A 150-Year Legacy in the Golden State* (Provo, Utah: Religious Studies Center, Brigham Young University, 1996), 52.

8 The *Comet* was the first sailing vessel to ascend the San Joaquin River. Samuel Brannan started the first farm in the now-famous San Joaquin Valley.

9 This open letter was published in Brannan's own paper, *The California Star*, 1 January 1847, Yerba Buena.

10 R. H. Peckham became a judge in San Jose, California. Reva Scott, *Samuel Brannan and the Golden Fleece* (New York: MacMillan Company, 1944), 148.

11 John Horner, "Voyage of the Ship 'Brooklyn,'" *Improvement Era* 9 (August 1906), No. 1:795.

12 William Stout, along with his wife and one child, remained in California. Stout entered the lumber business at Santa Cruz. In 1853 he was elected district attorney of San Bernardino County. Kate B. Carter, *Our Pioneer Heritage* (Salt Lake City: Daughters of the Utah Pioneers, 1958-77), 3:488, 583.

13 William Glover served as a counselor to Samuel Brannan and a member of the first city council of San Francisco. He journeyed with his family to Utah in 1849. *Ibid.*, 3:488, 541.

14 Preston Nibley, *Brigham Young: The Man and His Work* (Salt Lake City, Deseret Book, 1970), 97.

15 Carter, *Our Pioneer Heritage*, 3:480.

16 In October 1949 the Alameda County Daughters of the Utah Pioneers chapter erected two monuments in the San Joaquin Valley. The first commemorates New Hope and the second honors Samuel Brannan's sailboat, the *Comet*.

17 Carter, *Our Pioneer Heritage*, 9:500.

18 Andrew Jensen, *Encyclopedic History of the Church* (Salt Lake City: Deseret News Publishing Co., 1941), 537.

19 *Ibid.*, 537; Carter, *Our Pioneer Heritage*, 9:500 places the number of Mormons closer to 150.

20 Other gold-rush communities were founded along the American River. These include Negro Hill, Goose Flat, Alabama Bar, Sailor's Bar, Salmon Falls, McDowell Hill, Beal's Bar, Bean's Bar, Condemned Bar, Doton's Bar, Long Bar, Horse Shoe Bar, and Rattlesnake Bar. None of these communities are believed to have been Mormon settlements.

21 Statement of Parley P. Pratt, 1 January 1845. See Parley P. Pratt, *Autobiography of Parley P. Pratt* (Salt Lake City: Deseret Book, 1985), 300.

Ship Brooklyn by Arnold Friberg (18), courtesy Museum of Church History and Art. Sutter's Mill, American River, El Dorado County, CA, Library of Congress, Prints and Photographs Division, Historic American Buildings Survey, #HABS, CAL, 9-COLO.V, 1-2 (21). "View of San Francisco, formerly Yerba Buena, in 1846-47," by Wm. F. Swasey, *The California Historical Society*, San Francisco, #FA 69-76-1-2 (22-23). Sam Brannan photos courtesy Susan Easton Black. Kane County, Gunsight Pass (25) © Utah State Historical Society.



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Chapter Eternal

In loving memory of our SUP brothers who have recently joined their pioneer forebears on the other side of the veil. Pioneer rejoices in the lives of these good men and extends its sympathies and good wishes to families and loved ones.

Larry Anderson, *Sevier*
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Quentin J. Erikson, *Murray*
John E. Griffith, *Holladay*
Frank Gull, *Palmyra*
Earl H. Kendell, *Ogden*
Deverle V. Kylene, *Centerville*
Owen G. MacDonald, *Mesa*
Don R. Madsen, *Settlement Canyon*
J. Glenn Minson, *Ogden*
Jack G. Moore, *Ogden*
Lester T. Norton, *Ogden*
Preston Parkinson, *Salt Lake City*
Paul J. Pugh, *Canyon Rim*
William A. Richardson, *Salt Lake Pioneer, Life-member*
Darrell Roylance, *Olympus Hills Life-member*
Daniel M. Smith, *Mills*
Nello Rue Smith, *Mesa*
Richard W. Summers, *Pioneer Heritage*
John U. Webber, *Ogden*
Glen P. Willardson, *Sevier*
LuWayne Wood, *Cotton Mission*

2004 Encampment Treks

The Red Rock Chapter

is offering three treks to historic sites in southern Utah and northern Arizona.

TOUR 1

The first tour is to Lee's Ferry. We will see the fort that was used as the headquarters for the ferry operation. There are also some other buildings of that era to see. Slightly up the river, we'll see a steam boiler and pump that were to be used to wash the cliffs in an attempt at hydraulic gold mining. The remains of a sunken steamboat that brought coal from upriver can be seen when the water is clear.

While at Lee's Ferry we will visit Lonely Dell ranch. This was the home of Emma Lee, as well as later ferry operators. A short walk up the canyon (about a tenth of a mile) is the cemetery. Brother Warren Marshall Johnson buried four of his children here. They died within six weeks of each other. Other landmarks will be pointed out by the trek guide.

TOUR 2

The second tour will head north of Kanab with a stop at the old rock church in Mt. Carmel. We will continue on to Panguitch, where we will visit the grave of John Doyle Lee. After a brief rest stop, we will move on to Georgetown. It is believed that Georgetown was abandoned after 1890—some say it was a shortage of water while others say it was washed out by a snow melt from Bryce Canyon. The Georgetown cemetery has many pioneer families buried there. The headstones tell an interesting history. Occasionally descendants of these pioneers are still buried in this remote cemetery. The group will travel to Kodachrome Basin State Park for lunch. If weather permits, we will return via Bull Valley Gorge. There is quite a bit of history associated with this gorge; the tour guide on this trek will tell some of the stories.

TOUR 3

The last trek will take us to Paria, both the movie site and town site. The old cemetery has been fenced off and headstones with no names have been placed on the graves. A plaque at the gate lists those who are buried there. Most of them were of Smith or Smithson ancestry. From Paria, we will go to Pipe Spring National Monument. This was a fort in the time of the great cattle kingdoms of the Arizona Strip. We'll eat lunch there while enjoying talks about some of the folklore of "Windsor Castle," as the fort is known. We are hoping to arrange for the descendants of the people who lived there to share the stories and the history. ▀

Pioneer Spotlight

By J. Lewis Taylor

George Hamilton Taylor: Pioneer, Woodworker, and Churchman



George Hamilton Taylor arrived in the Salt Lake Valley with his wife Anstis Elmina Shepard Taylor in the pioneer company led by Edward Stevenson on 16 September 1859. He had only thirty-five cents in his pocket. As recent converts to the Church, George and Elmina had no family or close friends to welcome them, except Apostle John Taylor and wife Maggie, with whom they had made acquaintance when Elder Taylor presided over the Eastern States Mission from 1854–57. Elder Taylor had also performed their marriage on a visit in Haverstraw, Rockland County, New York, earlier in 1856.¹

Almost penniless, George had vowed on the plains that he would “take the first job [he] could get.” Trained as a calico (cotton cloth) engraver, George, who was nearly 30, felt at the time that he had little prospect for employment in his trade. While encamped at Union Square, George was approached by a man named Bell who said he needed a tail sawyer at the Feramor Little lumber mill in Big Cottonwood Canyon, and a woman to cook for two men. True to his word, George took the job and closed the bargain for a few dollars a month plus boarding for both himself and his wife. He could not have known that his

brush with the sawmill and lumber, a type of work with which he was entirely unaccustomed, would fashion his life’s occupation and the contribution he would make to the building of the Salt Lake community.

George immediately went to work in the mill carrying wet boards and slabs from the saw as they were cut. It was very laborious work over the next six weeks until the mill closed for the season. Elmina’s task was also challenging, for she kept house, prepared meals, and fought the mice in one large room of the cabin, with another family living in the other end of the room.

With winter approaching, the young couple moved into the schoolhouse of employer Feramor Little in the Sugar House Ward. They remained here for the winter, drawing some mill pay from Little’s store in provisions and groceries. In the spring of 1860, George hauled lumber for Little from Big Cottonwood Canyon to the city.

Feeling deprived of many advantages, especially of attending their Sabbath meetings, George and

Elmina determined to try their fortunes in the city. “After some tramping around,” they rented a house with two rooms on Second South Street. Seeking new employment, George went to the Temple Block and asked foreman George Romney of the Public Works, a Church carpentry shop, for work. Said Taylor, “He [Romney] asked me if I was a carpenter. I told him that I was not, but my father was. He smiled and asked me if I had any tools. I answered ‘no,’ but thought I could borrow some. He told me that if I could get tools, he would give me work.”²

Seizing the opportunity, George borrowed a saw, a smoothing plane, and a hatchet, then presented himself at the shop the following morning. With little knowledge or skill in carpentry, he sought to make himself useful in his new job. As pay was mostly from the Tithing Office, he found it difficult to get money to pay rent or buy groceries.

Strapped as he was financially, he turned to his earlier training as a calico engraver. He cut some hardwood blocks and stamped them with various figures for embroidery, for a few of his friends. Word soon spread that he did such work, and before long he was busily engaged in the evenings with his engraving, and was able to receive not only various goods but also some money. Taylor was the first to introduce the work in Salt Lake City.³ After some time he “turned the blocks and [most of the] business over to Brother Henry Druce who stood more in need of the means that I did.”⁴



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G. H. TAYLOR.W. H. F.
GEO. ROMNEY.

PIONEER STEAM MILL.

LATIMER, TAYLOR & CO.,

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Planing and Matching Machine for Flooring: also all kinds of machinery for making Sash, Doors, Blinds, Mouldings, Scroll and

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Mouldings, Etc.Importers of Wisconsin made Doors, glass
Sash and Blinds,Truckee Lumber, Flooring, Lath, Shingles, California
Sugar Pine, and Redwood.

WOOD TURNING A SPECIALTY

Small ad upper left from the 1867 Salt Lake City Directory. Ad above from the 1873 Salt Lake City Directory.

awaiting the machinery they commenced in the summer 1867 to erect a building on a rented corner lot at Fifth South and Second East, opposite the southeast corner of the present City and County Building.

Early in the fall of 1867 the ox team arrived, having carried the machinery across the plains. A lumberyard was set up and the planing machine was installed with great difficulty. Of this experience, Taylor wrote:

"We immediately went to work putting it together, which was quite a task, as neither Latimer or myself had ever seen or handled anything of the kind before, but by the aid of

they entered a further partnership with lumber suppliers Charles Decker and Zenas Evans, who owned and operated a sawmill in one of the canyons. Under this new agreement, Latimer and Taylor became lumber agents as they continued in the manufacture of sashes and doors.

In the winter of 1866-67, when the canyons were closed, the owners of the sawmill "sat around the fire" at Latimer and Taylor's little shop and talked about woodworking machinery they saw illustrated in a catalog and how much better mill work would be with such machinery. So much was said that Latimer and Taylor began to consider the feasibility of introducing the machinery in their business. George counseled with his friend and apostle John Taylor who thought very favorably on the undertaking, then added, "I believe I owe you boys twenty five dollars, call around, and I will pay you." John Taylor did so. This was all the cash George had, and rather than applying it to the purchase of machinery, as it was about time to settle up on tithing, he paid all \$25 to the bishop.⁵ He then trusted that somehow he and his partners would find a way to proceed in their new venture.

The partnership succeeded in raising the money for the purchase of the machinery by borrowing \$5,000, a portion from Mayor Abraham O. Smoot and the city. They then placed an order. While

During a three-day holiday

for the 24th of July celebration, George hired out to a Charles King to help shingle a store on Main Street. King liked George's work so much that he offered him a job for \$2 a day "in store pay." The offer was too good to pass up, so he notified Romney and gave up his employment with the Public Works. By winter, George was out of work again, so returned to stamping additional patterns on blocks of wood. In the spring, George continued his work for King, then also entered a brief partnership with one of his workman named Jabez Taylor. During this time, George was increasing in carpentry knowledge and skill by his unyielding persistence.

Meanwhile, George became further acquainted with his neighbor, Thomas Latimer, a convert from England, a potter by trade, now a sash and door maker, who worked in a small shop nearby. Sensing their mutual need to advance their trade opportunity, they made the pivotal decision to join together in the small shop.

In the winter of 1863, Latimer and Taylor formed a partnership and began to prepare sashes (frames for window or door panes) and doors. They continued production together for nearly four years. Then, seeking to improve this type of manufacturing and to operate more efficiently,

books & drawings we managed to get it all together. Not having any power to run the machinery, we hired a portable two-horse power rig and set it up, put 8 mules on it, but it was not strong enough, as it kept turning over. I managed however to run through a few flooring boards, the first ever done in the Territory."⁶

Learning that Henry Dinwoodey, a furniture dealer, upholsterer, and cabinetmaker, had a small four-horse-power steam engine on order and coming across the plains, Taylor and Latimer went to see if they could purchase it. Dinwoodey agreed, and the sale was made. They set up the small engine with the other machinery and got everything in working order. Then, "They blew

the first steam whistle that was ever heard in the city. Young people, who had never heard one, came from all parts of the city to witness the novelty."⁷ They had established the first pioneer steam planing plant in the Mountain West and planed the first board ever planed by machine in Utah.⁸

The firm's production increased and door and lumber sales were so successful during the building season that the partners not only paid off all their loan interest but started on the principal. And they worked very hard all winter to set aside a sizeable stock of sash, doors, and flooring for the next season.

But, it seems, they were doomed to fresh trials. On the forenoon of

Tuesday, June 23, 1868, their factory took fire on a very windy day, and although they were on the premises at the time, the wind was so strong and the building and its contents so combustible, that within twelve minutes, the whole concern was burned to the ground, including their account books. Taylor wrote, "So quick and fierce was the fire, that we did not save anything but some main belting. I had not time to even get my coat & hat, and went home bareheaded."⁹ This was the most extensive fire in the city that had occurred up to this time.¹⁰

After the fire, Taylor was fond of relating this incident: "[A] lady living in one of the outside wards, as soon as she heard of the fire, came



Latimer & Taylor's Pioneer Steam Planing Mill at southeast corner of then Second West and South Temple.

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GEO. ROMNEY, Manager.

F. ARMSTRONG, Vice-Prest.
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SALT LAKE CITY, UTAH.




Ad above from R. L. Polk & Company's 1890 Salt Lake City Directory. Painting of Bishop George Hamilton Taylor by Ramsey was found discarded in a trash heap at the old Salt Lake 14th Ward building when it was torn down.

down to [my] house (walking ten blocks) and told [me] not to be discouraged, as [my plant] had burned down in the right time of the moon."¹¹

Taylor said that he often heard of the moon having an influence over planting, reaping, and various other events, but never thought it extended far enough to cover his case at that time.

Community sympathy was so aroused that businessmen, both Latter-day Saint and Gentile, contributed about \$1,000 to help Latimer and Taylor back on their feet. They would not take the money as a gift, but gave their joint notes to pay back as soon as they were able. They then went back to work by hand in Latimer's old shop on Second South between East and West Temple. They also paid \$1,000


to Decker and Evans, their partners and lumber suppliers, who had provided security for the machinery, and bought the burned and damaged machinery, which they moved to the old shop.

Fortunately, the machinery was in such condition that it could be repaired. Latimer, the more mechanically-minded, set to work to overhaul and repair the damaged machines, while Taylor "worked at the bench" to support both families. It took the whole season to bring the machines into working order, and the firm was still reeling from deep debt.

Then came another fortuitous opportunity. The company of William H. Folsom and George Romney, leading contractors and builders in the city, proposed that as they had an engine and some wood-working machines, that Latimer and

Taylor put their machines with theirs and form a partnership known as Deseret Wood Working Company. Folsom was a noted architect, and Romney was a builder and former foreman at the Public Works for whom Taylor had worked earlier. Latimer and Taylor accepted the offer and moved all their equipment into a building on South Temple between First and Second West and commenced operating their steam mill business anew. The building department was to be under the direction of Folsom & Romney, and the machine department under Latimer & Taylor. The initial publicizing of this new operation appeared in a newspaper ad in the *Deseret News* beginning on October 3, 1868, and ran for several months.¹²

Historian Edward Tullidge commented, "The uniting of these four



practical and hard working men made a strong team and insured them success, otherwise the introduction of capital and lumber from the west about that time from the great Truckee companies would have been too much for the old company."¹³

Latimer & Taylor continued under their own firm name for the ensuing five years until 1874, at which time they concluded to purchase a lot and erect a larger building of their own. They purchased the corner lot on South Temple and then Second West, built a large building, and moved into it. Folsom sold out his interest to another

builder, W. Francis Armstrong, who entered the partnership. The company name, Latimer & Taylor & Company, was retained until the death of the senior partner, Thomas Latimer, in October 1881. The remaining partners purchased the interest of Latimer, and the company's name was changed to Taylor, Romney & Armstrong, with George H. Taylor as president.¹⁴

The firm further expanded in property and woodworking capacity to become one of the leading lumber companies and builders in the valley, taking up a sizeable portion of the city block at 301, 303, and 305 West South Temple. The steam planing mill was equipped with rip,

band and scroll saws, surfacer, moulder, morticer and tenoner, shapers, boring machines, lathes and sanding machines, as well as several storage sheds for both sashes and doors, and raw and dressed lumber. Taylor, Romney & Armstrong was incorporated in 1887, then continued in both the building and planing operation for another 25 years or so, even after the death of Taylor in 1907.

From borrowing tools to apprentice-like situations to skillful woodworking production, George Hamilton Taylor, by unyielding determination and hard work, succeeded in becoming a significant contributor to the building of early



The Taylor, Romney and Armstrong Company expanded building at then Second West and South Temple, 301, 303, 305 West South Temple.

The Red Rock Chapter *presents*

Salt Lake City. The career of Taylor in the woodworking mill and lumber trade spanned some 44 years, from the small beginnings of Latimer and Taylor in 1863, to the robust leading mill and building firm of Taylor, Romney & Armstrong.

With the notable temporal contributions he made to the community, George Hamilton Taylor also rendered exceptional church service. Never looking back from the time of his conversion, he was always busily engaged in the work of the Lord.

He served for years in the Sunday School and was superintendent of the schools in his ward. In 1876, he was called as second counselor in the 14th Ward bishopric, then first counselor in 1884. He was ordained bishop of the same ward, located in the heart of the city, in 1886, in which capacity he served for some 21 years until his death. He was beloved for his compassionate yet firm leadership, and his tender concern for the poor and the widows. He was a member of the board of trustees of the LDS Business College. During 1879–80 he served a mission in England where he presided over the London conference. And he served as an ordinance worker in the Salt Lake Temple twice a week from the time shortly after its dedication until his death.¹⁵ His wife, Elmina, was no less faithful. She served in many church capacities and was called as the first general president of the Young Ladies Mutual Improvement Association, serving from 1880 to 1904.

In 1877, George married Lois Louisa Foote, of Nephi, Utah. And in 1885, he married a third plural wife, Nellie Colebrook. Both were faithful Latter-day Saints, giving

special service for years in church organizations, especially the Young Ladies. Taylor's wives bore a total of 14 children. Numerous posterity look to these faithful ancestors with esteem for their pioneering spirit, exemplary lives, and dedication to the gospel of Jesus Christ. ▣

Retired, J. Lewis Taylor served thirty years with the Church Education System as a teacher and administrator. He served as a mission president with his wife Jon Lee in the Finland, Helsinki mission and they have 7 children and 16 grandchildren.

Notes

1 Much of this article is drawn from *The Autobiography of George H. Taylor*, typescript, written in 1886 and covering the period from 1829 to 1886, 72 pages (hereafter *Autobiography*); and from Tullidge, Edward W. *History of Salt Lake City* (Salt Lake City: Star Printing Co., 1886), 690–93 (hereafter *Tullidge*).

2 *Autobiography*, 35.

3 *Tullidge*, 693.

4 *Autobiography*, 36.

5 *Ibid.*, 41.

6 *Ibid.*, 42.

7 *Tullidge*, 691.

8 "Taylor, George Hamilton," in *Latter-day Saint Biographical Encyclopedia*, comp. by Andrew Jenson, vol. 1:634–35; "First Steam Planing Mill," *Heart Throbs of the West*, comp. by Kate B. Carter, vol. 9:229.

9 *Autobiography*, 43.

10 *Tullidge*, 692.

11 *Ibid.*

12 *The Deseret News Semi-Weekly*, vol. 3, no. 69, 3 October 1868.

13 *Tullidge*, 692.

14 "George Hamilton Taylor," *Biographical Record of Salt Lake City and Vicinity* (National Historical Record Co., 1902), 413–14.

15 Taylor, John Marlow, "George Hamilton Taylor," brief life sketch by a son, 1974.

The Old Mill, SLC, by Edwin Deakin, (27), courtesy Museum of Church History and Art. Steam planing mill (29), expanded building (31) and Kane County (32) © Utah State Historical Society.



The Pioneers of Southern Utah

National Encampment 2004: September 9, 10, 11

KANAB, UTAH

ENCAMPMENT HEADQUARTERS: Shilo Inn Suites, 296 West 100 North, Kanab, UT 84741

ENCAMPMENT CHAIRMAN: Thayne Smith

THURSDAY, 9 SEPT. 04	FRIDAY, 10 SEPT. 04	SATURDAY, 11 SEPT. 04
2:00–5:00 p.m. Check in and Registration (Shilo Inn)	7:30–9:00 a.m. Chapter Presidents' Meeting	7:30–9:00 a.m. National Board Breakfast Meeting
5:30–8:00 p.m. Opening Ceremonies and Dinner at Denny's Wigwam <i>Special Entertainment</i>	7:30–9:00 a.m. Check in and Registration <i>Breakfast on your own</i>	7:30–9:00 a.m. Check in and Registration
	9:00 a.m.–4:00 p.m. Bus and Van Tours	10:00 a.m.–12:00 p.m. Business Meeting and Spouse Program
	6:00–8:30 p.m. Dinner, Music and Program at Angels Landing	1:00–4:30 p.m. Presidents' Luncheon and Chapter Awards at Kaibab Stake Center
		4:30 p.m. Adjourn Encampment

Bus/Van Tours: includes a sack lunch, cost varies

Tour #1: Lee's Ferry—\$22.00 (one bus, if enough possibly two) Tour guides will have knowledge of the historic past of area. Tour will include visit to Lee's fort and ferry site; Lonely Dell Ranch and cemetery (lunch at this site). Guide will point out various historic sites along the way.

Tour #2: Georgetown—\$15.00 (two 15-passenger vans) Tour guides will have knowledge of the historic past of area. Tour will include visit to historic Old Rock Church in Mt. Carmel, John D. Lee's burial site, and Georgetown. Lunch at Kodachrome Basin State Park.

Tour #3: Paria, Pipe Springs—\$15.00 (one 15-passenger van) Visit to Paria movie town site, pioneer cemetery in Paria, and pioneer fort at Pipe Springs National Monument (lunch at this site).

Tour #4: Self-guided tour—Free (no lunch) Historic homes and points of interest in Kanab.

Registration Fees (per person)

Early Registration by August 15 (all banquets, programs and activities, except bus-van tours and housing)	\$85.00
Late Registration after August 15 (all banquets, programs and activities, except bus-van tours and housing)	\$95.00
Early Registration by August 15 (banquets, programs and activities, Sept. 10–11, except bus/van tours and housing)	\$65.00
Late Registration after August 15 (banquets, programs and activities, Sept. 10–11, except bus/van tours and housing) . . .	\$75.00
Saturday Activities Only (morning spouse program, national business meeting, presidents' luncheon, entertainment)	\$50.00

Each person is responsible for securing their own housing.

Cut here and return with check to address below:

Registration Form: 2004 SUP National Encampment Kanab, Utah, September 9–11, 2004 (please print)

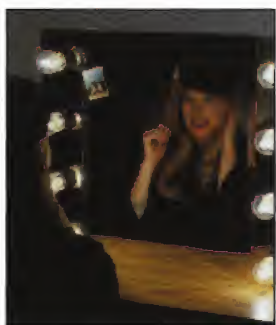
Name:	Spouse:	Phone: ()	SUP Chapter:	
Address:	City:	State:	Zip code:	
Select 1st, 2nd & 3rd Choices: (circle and mark choice)	Tour #1	Tour #2	Tour #3	Tour #4
	Member	Spouse	Total	
Early Registration Sept. 9, 10 & 11	\$85.00	\$ _____	\$ _____	\$ _____
Late Registration Sept. 9, 10 & 11	\$95.00	\$ _____	\$ _____	\$ _____
Early Registration Sept. 10 & 11	\$65.00	\$ _____	\$ _____	\$ _____
Late Registration Sept. 10 & 11	\$75.00	\$ _____	\$ _____	\$ _____
Saturday Only Sept. 11	\$50.00	\$ _____	\$ _____	\$ _____
Tours		\$ _____	\$ _____	\$ _____

Mail checks and Registration Form to:

Harvey Zilm 535 West Chamberlain Dr., Kanab, UT 84741
Phone: (435) 644-2560

Total Amount Enclosed: \$ _____

Make checks payable to: SUP Red Rock Chapter



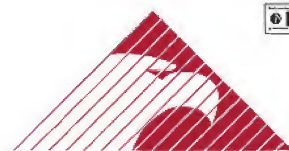
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- ☐ **Q**uarter horse



- ☐ **R**edwood deck & spa
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- ☐ **U**tensil collection
- ☐ **V**acation to Paris
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